The Bombay Guardian.

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WEEKLY REVIEW.

—A letter in the *Bengal Christian Herald* gives an account of a gathering of 200 Native Christians of all denominations, at Kaorapukur, near Calcutta, May 24. The object of the meeting was to promote love and brotherly feeling and to rejoice in the Lord. They had something corresponding to the *Kirttan* of Western India; afterwards a feast, purely native.

"The third and the most important transaction of the day was the assembling of those B. Christians in a formal meeting presided over by the Rv. J. D. Bhuttacharji of Mohanud, for the purpose of organizing a mission to the heathen independent of all Foreign support. Rev. Messrs. Seal, T. C. Banerjea, and G. D. Mittra, and others took an active part in this meeting, and spoke with great earnestness, in favour of the Missionary Scheme. The sense of the meeting being taken, the worthy President and Rev. S. C. Ghose were appointed as Secretaries to the Managing Committee of the Mission and Baboo Kali Churn Banerjea as Treasurer. The Managing Committee is mostly composed of Rev. Gentlemen having charge of the different congregations in Calcutta with few laymen. This, indeed, is a very hopeful sign, and at once shows the vitality of Native Christianity. And though to my utter astonishment, I did not find one single European Missionary *in this meeting, I dare say every sincere* missionary who has at heart the extension of Christ's Kingdom in this land, will rejoice at this step which B. Christians are going to take."

—The *Indian Mirror* gives an account of what has resulted from the visit paid by the Brahmo Somaj delegates to Mangalore, whence the telegram announcing the accession of some thousands was sent to Baboo Chunder Sen in 1869.

"Four public addresses were delivered in English at Mangalore for the educated native gentlemen there. Two general meetings were held at intervals for the benefit of the Billawurs, or those people who applied for the missionaries to the Brahmo Somaj. Addresses were delivered in Hindoostance, and interpreted into Canarese by some of the advanced Saraswat Brahmin gentlemen present. Among the many thousands who sought admission into our church, only a few have been actually and formally initiated. Until the Billawurs, who are a very ignorant and somewhat uncivilized people, understand and appreciate the principles and spirit of that holy religion which they desire to embrace, until their minds are purged from the prejudices and peculiar views which somehow or other they have come to possess, it is neither wise nor fair to admit them into the Brahmo Somaj."

Metal more attractive was found among those of whom the Billawurs have been complaining, the Saraswat Brahmins. These have promised to establish a theistic prayer-meeting.

—There is a place of entertainment in the Fort called the Oriental Exchange. A music hall has now been opened in connection with it. The entertainment, says a contemporary, has the attraction of conviviality. We see it stated that the band of H. M.'s 95th, fills up the intervals admirably. Is it altogether fitting that this band should be lent to help the sale of liquor? This we suppose to be the thing which the entertainers have chiefly at heart.

—The submarine cable has been successfully laid between England and Malta.

—There has been another of those destructive fires for which Constantinople is famous. If, as the telegram says, the value of the property destroyed is *five millions* stg., this conflagration is one of the most destructive known in modern times. There appears also to have been a terrible loss of life. Other disasters, earthquakes and wrecks, are announced by this week's telegrams.

Against our copy and a corrected proof, the printer of our last number *would* have the Marathi Grammar noticed by us to be 800 pp. instead of 80 pp. As life is short we have the pleasure of assuring all interested that the book has only 80 pages.

We have been favored with copies of the Report of the Indo-British Institution and of that of the Diocesan Board of Education. The principal items of information in these Reports have been already mentioned in our columns.

'The Life and Character of Prince Albert' is the title of a published Lecture by Mr. Gosto Beharry Mullick. The matter has been chiefly taken from the Memoirs of the late Prince Consort, and from Her Majesty's Highland Journals. The Lecture in its present form is fitted to be acceptable and useful to Natives who understand English. The style is better than that of a previous lecture by the same author noticed by us. The various features of the Prince's character are happily brought out, and justice is done to the piety and faith in Christ which caused him to find satisfaction in his last hours in the grand truths embodied in Toplady's hymn, "Rock of ages, cleft for me." The following remarks are, however, slightly amusing:

"This deep religious character, so wanting in Englishmen, I would ascribe to the spiritual tone of the nation to which the Prince belonged. Although there are ample indications at present in England's literature, that her people are approaching to a deeper spiritual manifestation, yet I must confess that ages must elapse, before they arrived at that spiritual phase to which Germans have arrived as a nation. Englishmen, it has been justly remarked, cultivate the intellect too exclusively, and neglect the culture of their spiritual and æsthetic nature. There is a completeness and unity in German character which strangely contrast with the one-sided training and partial development of the English mind. The opinion is founded on patent facts, which even few Englishmen will have the hardihood to deny, and numberless illustrations might, if illustrations were needed, be brought forward in support of this view. I am persuaded, however, that the savage instincts of Englishmen which have given birth to inhuman wars, and horrid desolations even in distant continents, would eventually give way before that higher spiritual life, which in the present semi-defaced condition of the English nature, is alike inconceivable and inaccessible to the generality of Englishmen, but which the Prince Consort, living in the centre of their social organization, cultivated almost to perfection."

In an article on Spinoza, the *Athenæum* says:

"This pantheism is largely ideal and can only do harm so far as it may weaken a sense of responsibility in us to the great Creator, or obscure the belief of a personal immortality, or oppose the freedom of the human will."

This is very strange language. The implication is that a sense of responsibility to the Creator, the belief in a future, and in the freedom of the human will, are matters of comparatively little consequence. The pantheism of Spinoza may weaken these convictions in the mind, but that is all the harm they can do! Just in the degree in which men lose their sense of responsibility to God, the law of God becomes a cipher to them, his authority and all that is founded upon it crumbles to the dust. There cannot be the slightest doubt that pantheism does weaken, if not destroy, the sense of responsibility to God, for it teaches that all is God, we ourselves are a part of the one divine Being, and our own will is an expression of his. To deny the freedom of the will, is to deny that we have any choice, to say that we are necessarily what we are, and consequently there is no place for condemnation. Add to these, the privation of the motives derived from considerations of a future existence, and the platform on which the temple of religion is built, is at once deprived of three of its mightiest and most fundamental stones.

The *Pall Mall Gazette* opens wide its portals to a philosopher who rejoices in the name of *Azamat Batuk*. He writes at great length against the "illiberal literality" of those Englishmen who have to do with a Society for Promoting Christianity among the Jews. He thinks the whole movement an outrage against a very respectable body, quite as good as their neighbours and perhaps a little better. The writer is we believe an 'enlightened' Mahomedan, having that expansive charity that lets every body think as they like so far as their opinions do not unpleasantly jar with his, but implacably hostile toward those who would obey Christ in preaching the Gospel to every creature.

The following appear to be good reasons why Christians should seek to promote Christianity among the Jews:

1. The Lord Jesus Christ, Hazarat Maseeah, as the Mahomedans call him, spent his days on earth in preaching the Gospel to the Jews.

2. His apostles were all Jews, and for ten years they preached the Gospel exclusively to the Jews.

3. To the end of their days, wherever they went, they preached to the Jews before turning to the Gentiles.

4. The Jews profess to desire above all things the promised Messiah, and Christians believe with an absolute conviction that the true Messiah has come, and that in rejecting him the Jews are cutting themselves off from the promises that in him are yea and amen.

5. If Christians did not interest themselves for the conversion of the Jews, the only consistent course for them would be to throw away their religion altogether. If it is not good for the Jews, to whom it was primarily sent, how can it be good for them?

6. The Jews reject Jesus because they have set their heart on a sectarian Christ, one who will gratify to the full their exclusivism, and enable them to lord it over other nations; one who will build again and make firmer than ever the middle wall of partition, and enable them to say, with intense self-complacency, The temple of the Lord, the temple of the Lord are we! And what are we to think of the *liberality* of those who are so opposed to the endeavours made to show the Jews that Christ in whom all the nations of the earth have been in a measure, and may be fully, blessed?

Sir Wilfrid Lawson has tried in vain to get the House of Commons 'to condemn the system by which a large portion of the Indian Revenue is raised from opium.' When this Opium revenue was yet a mere twig, there were strong protests in India against allowing it to take root; but what were 4,000 chests of opium among the 400 millions of China? So the twig was allowed to grow and now some 75,000 chests of the drug are annually exported. Until 1842 the drug was contraband in China, and it was only by the help of bands of smugglers that Government could realize the needed returns for its investments. The Chinese Government went so far as to destroy opium to the value of two millions of pounds, thus introduced against the laws of the land, and the British Government did one of the most opprobrious things recorded of any nation, made war upon China for endeavouring to uphold the sanctity of her own laws, and purchased, by fire and sword, the privilege of demoralizing China with opium to any extent she pleased. And the trade has gone on developing marvellously, and now, what would become of India without the six or seven millions derived annually from opium? China must perish that India may live. And a potent argument for the revenue now is, that the people of China have such a craving for the drug that have it they will, and might as well get it from us as grow it themselves. Mr. Grant Duff read Sir Wilfrid Lawson a very severe homily on his temerity in introducing the resolution. "His hon. friend had asked the house to take a very grave step—one of the very gravest it could take with reference to our position in Asia. He did not know whether his hon. friend was altogether aware of the tremendous character—he used the epithet advisedly—of the proposition which he had submitted." And so on, proving that the blame attaches not to the Government but to the accuser, and ending of course by affirming that opium does not do the Chinese any harm. If this were so, why so much ratiocination to prove that the revenue is vital to India? We prefer to receive the testimony of those who have had the best opportunities of knowing what the ordinary effect of confirmed opium taking is. One of the speakers that followed Mr. Gladstone, acknowledged, however, that a good many people in China made beasts of themselves with our opium, but then, he said, how many in England make beasts of themselves with gin, yet we gather a large revenue from gin! Mr. R. N. Fowler, in seconding the motion, said that as the cultivation of opium was increasing in China, we must look forward to a day when the Indian revenue from the drug would decline and finally cease. The loss of the six or seven millions is a mere question of time, and it may prove in the end only the more disastrous because Parliament now refuse to consider the question of a substitute for it. Mr. Kinnaird spoke in favor of the motion. But the previous question was carried by 150 to 46, and so the motion was not put.

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THE PROBLEM IN MISSIONS.

We have no doubt that many of our readers have read with much interest the remarks on 'the present condition of Indian Missions' by a Calcutta missionary, published in our issue of May 28th. We believe them to be very important and entitled to a great deal of weight from those who are connected with Indian Missions. We do not think that the writer exaggerates the evil of which he speaks, the dependent condition of the converts and their churches upon the Missions. We believe that the tendency of matters, for a number of years past, has been to bring the feeling more and more home to the hearts of missionaries, that the existing system, if system it can be called, is paralyzing not only to the Native churches but to the mission body itself; and in many quarters there has been a grappling with the evil and the introduction of measures calculated to diminish it. There are we believe one or two churches that support their own pastors; there are a number of others that have begun to contribute a portion of this support. But the very difficulty that is found in making even a distant approach to a rectification of the evil, only shows how formidable it is, and how deep-rooted is the idea that Missionary Societies exist and gather funds not merely for the support of missionaries and for the prosecution of their evangelistic work, but for the support of the churches planted by them. Suppose for a moment this latter idea to be correct, and it follows that missionaries, after their first success, must demit their proper functions, and become to a large extent financial agents of their Societies, enchained to the churches whose interests they are to look after and whose needs they are to supply; the sphere of the Missionary Society will become more limited from day to day; their income may annually increase, and yet the proportion available for foreign mission work rapidly diminish; so that it shall become necessary for new Societies to be formed for proper mission work.

Serious as is this aspect of the evil, there is another even more to be deprecated. Missions are suicidal that gather 'converts' only to teach them dependence. Every thing depends upon the standard of piety in the Native churches. If these churches have no vitality of their own, if they know so little of union to Christ that they cannot stand alone without the aid of foreign Christians, there is really no testimony for Christ in the land, the Gospel is deprived of its power to advance by the inability to refer to the witnesses whom it has regenerated. And if the Christians of this country are allowed from the outset to entertain the idea that it is not incompatible with their profession of faith in Christ to rely on Missionary Societies for all expenses connected with their churches, the education of their children, &c., it will be found exceeding difficult to disabuse them of this opinion afterwards. They will say, If this thing is not according to the Gospel, now, why were we allowed to think that it was, before?

It is not however true that the work of the missionary terminates with the introduction of converts into the church, and that he is absolutely free to turn from these to the heathen. He *must* care for their growth in grace and in the knowledge of the Lord Jesus Christ. But this is a mighty work; who is sufficient for it? If he give all his time and strength to the work of raising up a body of noble witnesses for Christ, will be he giving too much? But what then becomes of the out-lying work, the evangelization of the masses? Well, the difficulty is not so utterly irreconcileable as it appears. In order to understand this matter we must come back to first principles. There is one great truth of primitive Christianity which, if we leave out of our account, the missionary work is a mere jumble of contradictions and absurdities. 'Tarry ye in Jerusalem until ye *be endued with power from on high,*' said Christ, to his disciples, to his *apostles*. Every thing that his personal ministry could give, had been given them; yet they were powerless and incompetent, and might not take a step until Christ's gift from on high, the Holy Spirit, had descended to energize them and made them meet for their work. Then, when they went in the Spirit, the Spirit bore witness to them and made their word effectual in the hearts of converts. Under the powerful teaching of the Spirit of God, the most rapid advances were made by those who joined the people of Christ. So we find the apostles traveling about the world, gathering churches, not renouncing the care of them, laboring assiduously for them, and yet not hindered from pursuing their evangelistic work.

We believe that all our difficulties head up in this, and find their solution here. Given the Missionary Societies, ample funds, wise direction, providential openings, cultivated missionaries, men as well furnished as the apostles themselues were on the day when Christ ascended on high, we believe that *still* the measure of success will be little more than shall suffice to keep faith in missions from dying out in the church. We need a baptism of the Spirit; we need to depend on the Spirit, to honor the Spirit, to do all in the Spirit. As matters now are, how much glorification of men, even when the results are anything but imposing; what account is made of *our* plans, methods, arrangements, systems; what a trusting there is in the wisdom of the age, in its inventions and facilitations and marvellous appliances, its arts and its literature, in the ascendency of Protestant powers, in education, &c. &c.

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Must we go back as little children, to the beginning, to the days before Pentecost? Will the Lord have us to learn that we know very little of the Spirit, and need to wait upon him until endued with power from on high? It is difficult to see how we can learn this lesson; it comes so much more natural to us to try some new method, to patch and mend the existing mechanism, and hope that by mere stress of time tares will turn to wheat. Nevertheless, if this be the thing we have to learn, the Lord will know how to reveal it unto us.

To some all this may seem mere truism and a blinking of the practical difficulty. But if the Gospel itself may be allowed to exhibit its own laws of propagation in the Acts of the Apostles, it is hardly loyal to shut our eyes to the way in which the gates of the kingdom of heaven were opened to Jews and Gentiles. This is the dispensation of the Spirit; and it is only as we honor him and are guided by him, and only as our plans and processes are from him, that we may expect to see the kingdom of God extended through our agency. If, consciously or unconsciously, there is a deferring to the spirit of the age, a desire to justify ourselves and our work in the eyes of the world, a shrinking from reproach, a hankering for reputation, a disposition to compromise our high calling by conciliating the peculiar temper of the times, then we can hardly expect that there will be any signal manifestation of the Spirit's presence in the midst of us.

We hope to return to this subject shortly.

THE TREATMENT OF LUNATICS.

An inmate of the Lunatic Asylum at Colaba died lately without any sufficient apparent cause, and Dr. C. Johnson, who was temporarily in charge of the Asylum in the absence of Dr. Niven, examined the body and found a number of the ribs broken. A Coroner's Inquest followed, a protracted examination of different parties took place, but no clue to the cause of the injury was obtained. It appears, however, that death from fractured ribs among pauper lunatics, is by no means a thing of rare occurrence at home. The *Pall Mall Gazette* lately published a list of fourteen well authenticated cases of manslaughter thus affected in the asylums for pauper lunatics. In one of the cases, the gentleman who conducted the post-mortem examination, stated with remarkable frankness that ribs might be fractured without any outward mark, provided they were squeezed or crushed, and not broken by a blow. Here is one of the cases:

"Carmarthen Asylum.—A patient died eight days after admission. Verdict, 'Pleurisy, caused by fractured ribs.' In fact, eight of his ribs were found to be broken. The assistant-surgeon observed that 'similar cases had occurred before, and had been unaccounted for except by the evidence of the attendants. He believed that a person quietly kneeling on the patient's chest, the patient resisting, would be sufficient to break the ribs.' No one seems to have been punished."

Here is another:

"Hanwell Asylum.—In 1862 a patient named Matthias Geoghegan, paralyzed and imbecile, died rather suddenly, the medical officer 'thought from pleuro-pneumonia.' Some bricklayers and labourers saw his keeper, Jones, beat the deceased on the back with a fire-shovel; he then threw him on the floor, and walked backward and forward on his body, dragged him into the corridor, knocked his head several times on the stone floor, and kicked him in the belly. The Assistant medical officer, Dr. Jephson, observed numerously severe bruises on the body. There was one on each buttock, and a peculiarly shaped bruise on the abdomen. This gentleman had sense enough to look with some attention into the matter. He said, 'I took off my boot, and it fitted the bruise as if it had been kicked or trodden on.' The wife exclaimed in court that her husband had been murdered."

The man Jones was sentenced to *six weeks' imprisonment for assault;* but in the great majority of instances, the statement is made, "No one was punished." It proved to be almost impossible to get at the facts, the parties connected with the Asylums doing their best to defeat the attempt. This is the most appalling feature of the case. Surely the public of Great Britain will not go to sleep over this shocking condition of matters, after having cherished for some years the flattering dream that barbarity in the treatment of lunatics was a thing of the past. And we earnestly hope that the Bombay Government will institute a proper inquiry into the condition and management of the Colaba hospital. Attention is called in the *Times of India* to the fact that the Asylum is excessively crowded.

"The total area occupied by the Asylum and its grounds comprises only four acres, much too small for nearly 300 people. Lunatics require at least twice the space of ordinary hospital patients. At Colaba the area and cubic breathing space is not equal to fifty per cent. of the standard laid down for barrack accommodation. In the course of last year 352 patients were under treatment in the institution, 66 of whom were women. The average number at one time is 230, of whom 44 are women."

Dr. Niven says the galleries are dangerously overcrowded; there is no means of classifying the patients according to the nature of their insanity, and actually no separate place for treating those suffering from bodily disease.

A person,—a wife, say,—conducts herself a little strangely; her state of mind is different from what it has usually been; her language and her habits change; the neighbours say, she is out of her mind. She does no harm and evidently has not the slightest disposition to do any; but she is thought to be deranged, and is taken to the hospital at Colaba. She needs kind, careful treatment, as little restraint as possible, moral measures rather than physical. But in this hospital where classification is said to be impossible, she is thrust into the society of maniacs, and is made subject to those accustomed to govern the patients by violence. Is it at all incredible that such a person speaks the truth when, on the visit of her husband she tells of the cruel treatment she has received, and exhibits the marks on her person of blows received? We heard of such an instance, recently, and knew not what to make of the report; the woman was speedily removed, and the husband now believes that he was under an erroneous impression when he supposed her to be deranged. The fact now brought to light shows that dreadful things may be done in the Colaba Asylum, as in other Asylums. In the nature of things it is impossible that the Superintendent can be constantly present with all the inmates; in the existing condition of matters there must be large scope for the exercise of barbarity in the treatment of the inmates, by havildars and others. To common minds there is something very irritating in the conduct of lunatics; their irresponsibility is lost sight of; their want of deference is treated as culpable rebellion; a spirit of vindictiveness is awakened not more on the part of the patient than on that of the keeper; and under the influence of resentment, with unlimited scope for the exercise of tyranny, it is not only conceivable but the contrary is all but inconceivable, that there should be frightful suffering inflicted at times. We earnestly hope that the protests of the Superintendent may be heeded, and that Government will realize the full extent of the soleman responsibility they have taken upon them in undertaking the care of the insane. And if Government do not feel equal to the discharge of this responsibility, let the benevolence of the community be appealed to.

THE SECOND ADVENT. XX.

"*For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*" Romans VIII. 19.

Having formerly given our views of this entire passage, we feel some diffidence in entering anew upon the exposition of it. But our argument seems to demand it, and the *clientèle* of an Indian paper so rapidly changes that most of those who are now with us are unacquainted with what appeared in our columns three years or more ago.

The word rendered *creature* in 19, 20 and 21, and *creation* in 22, (*hé ktisis*) is best rendered *creation* throughout. The curse that fell upon man fell upon the world over which God had given him dominion; sin entering into man got possession of this sceptre, and all material things were largely placed at the disposal of sinful man. He has gone abroad over the face of the earth, ransacking her treasures, gathering her fruits, availing himself of her benignant ministries, not in the name of God, but in his own name; not for the welfare of mankind, but for its injury; not in love and wisdom, humility and prayerfulness, but in selfishness, wrath, pride, folly, covetousness, ambition, uncleanness. The earth ministers to his depraved appetites by her vineyards and her fields of grain, opium, hemp, malt. There is no gift from above which is not good, which is not perfect, which is not fitted to bless and elevate and gladden; but sin in man perverts the entire cornucopia of nature, and diverts every thing to its own base and pernicious ends. Nature has borne all this for sixty centuries; the sun, moon and stars have waited upon this earth as if she were the abode of the blest; but they who are enlightened from on high, see that this cooperative ministry is not the expression of complacency; the marvellous mechanism of nature is made subject to vanity in being made subject to man, and the spiritual ear is able to discern a lamentation and a protest and the cry, How long, oh Lord, ever ascending from this sin-enthralled creation.

For there is a promise of emancipation. Jesus, made a little lower than the angels, inherited the promises and is engaged in the work of subduing all things to himself. He it is that shall deliver creation from the bondage of corruption into the glorious liberty of the children of God. (See Phil. III. 21.)

'The manifestation of the sons of God.' More literally this would be rendered, the apocalypse of the sons of God. It reminds us of 1 John III, 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is."

For some reason or other, Paul, in the passage now under review, draws our attention to one grand distinguishing feature

of the day so supremely desired, the day of creation's deliverance, viz., that there shall then be the manifestation in glory of the sons of God. We cannot for a moment doubt that it is 'the day of the Lord' he is speaking of, the day of the glorious manifestation of the Son of God; yet, for some sufficient reason, he here confines his attention to the apocalypse of the sons of God.

From the very beginning of the chapter he is discoursing of the triumph of the grace of the Lord Jesus in those that believe upon him, by the power of the Holy Spirit. What the law, under the most favorable circumstances, signally failed to do, as shown in Rom. VII, that and gloriously more, the law of the spirit of life in Christ Jesus enables us to achieve. The argument proceeds triumphantly to the 11th verse: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." We seem to find ourselves here in the presence of the same general truth that we found indicated in Phil. III. The apostle is engaged in magnifying the power and grace of the Spirit, and setting forth his all-sufficiency. Righteousness, peace, life, the amity of God, victory over our carnal nature, these have been mentioned, as glorious gifts of the Spirit. Is there any limit at all to the power of the Spirit? Is he equal to the entire work of redeeming us from iniquity, and from the power of the curse which lies upon creation? What about these mortal bodies? By the power of the Holy Spirit can we attain unto the resurrection from the dead? This Spirit dwelling in us, is it not He that raised up Jesus from the dead? Can He not only make our souls to live but our bodies also, delivering them from the bondage of corruption? The true death of the body is that which makes it inept for spiritual service and ready for carnal service; this is far more formidable and invincible, than that which lays the body in the dust of ordinary dissolution. The apostle plainly intimates that the Spirit of God is equal to this: he is the Almighty Spirit; almighty in this particular sphere of man's redemption. The Spirit in us witnesses that we are children of God, heirs, co-heirs with Christ. Our fellowship with him in suffering is the pledge of our fellowship in glory. For the apostle reckons that the sufferings of the present time, all that we have to suffer in pressing towards the mark for the prize of perfect conformity to Christ, is insignificant in comparison with the glory that shall be revealed in us. *Unto* us, the Greek has it; it must be revealed (apocalypsed) unto us, before it can be manifest in us; and the next verse brings us to this full manifestation of Christ's glory in us.

Jesus, in the prayer of John XVII, says, The glory which thou hast given me I have given them; I am glorified in them. He prays that their union with the Father may be like his own; that they may be perfectly united among themselves through this perfect union with the Son and the Father; which seems like praying for the fulness of that inheritance which they have conjointly with him; and he adds, That the world may know that thou hast sent me and hast loved them as thou hast loved me; which shows that he is praying for something to be realized under this dispensation.

To return to the 8th of Romans. We who have the firstfruits of the Spirit, who have experience of this initial, or introductory work of the Spirit, groan within ourselves, waiting for the adoption, viz., the redemption of our body. The word rendered *adoption*, signifies 'declaration of our sonship,' in other words, our manifestation as sons of God, to the world that now knows us not; and this is said to be when the redemption of our body is attained, when we shall have a body like unto his glorious body. On the whole the following seems to be the view that renders most honor to all the passages that we have been considering: That the Spirit of God has for his grand mission among us, not merely to fit many for translation to another world, but to put forth (in the latter days) the fulness of his sublime power in Christians, in some of them at all events, till they are victorious over all remains of the old nature, and to manifest them to the world as the sons of God, by transfiguring their bodies, in the twinkling of an eye, into the similitude of that which Christ had on the Mount of Transfiguration.

WHAT IS TRUTH?

Ye fools, did not He that made that which is without make that which is within also? (XI. 40.) As though God could be honored by the cleansing of the body while the soul is given up to all manner of defilements. These men stood forth as the exponents of religion, the ambassadors of God, and they diligently taught men that external purity was that which God was chiefly concerned about; taught it by the great stress they laid upon the observance of their ablutions, by their inattention to the subject of heart rectitude; as though God had made the body, and the mind was something of their own making whose irregularities were of little moment.

Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. (42). On a certain occasion Christ bade his disciples beware of the leaven of the Scribes and Pharisees, This leaven had gone all through the community, and it must have been exceedingly difficult to escape it. The great majority of the people had accepted of the Pharisaic type of religion as the true type, and condemned themselves chiefly because they lacked the self-denial and the self-control to practise the fastings, the ablutions, the tithings, the prayers, the rigid sabbath keepings, etc. The disciples were exposed to the infection, and it was difficult, for them to get over the habit of looking up reverentially to these very religious persons. It may be that it grated somewhat on their feelings to hear Christ denounce in such terrible language, a style of piety that they in common with most people had thought to be worthy of respect. And this too in the house of those addressed and at the entertainment to which Jesus and his disciples had been invited. But there is good reason to believe that the invitation was not the expression of kindness; the object was to find occasion to criticize and condemn. Our Lord had great compassion and tenderness for those who felt their need of help and of guidance, but this very compassion required of him that he should be unsparing in his condemnation of those who palmed themselves off as guides and helpers of the needy, only that they might more effectually destroy them. Observe how inseparably dogma and practice are united, and how the shaft that reaches one reaches the other also. It was not more their false doing than their false teaching, that Christ's 'woe' was launched against. And these expressions of vehement indignation are not elicited by any instances of oppression and fraud; but simply by the stress that they laid upon certain ceremonies; but the reason was obvious: the conscientiousness shown with regard to these details of ablution, was withdrawn from and properly belonged to the obligations of mercy and judgment; and it would be well if the ceremonialists of our day would lay this matter to heart. The warmth, the eagerness, the strength of feeling, manifested in ways most emphatic and unequivocal, suggest the strong probability that their conscientiousness had detached itself from the higher law. It is a grand question for every one of us, What am I most particular about? What chiefly offends my scrupulousness? Is my moral sense fed with the aliment that God has given, or with something higher-spiced that I have found out for myself?

The way to purify their cups and platters was to feed the poor out of them. Our Lord looked upon the entertainment, and saw at a glance the sources that had contributed to it. How had the money been obtained which was here lavished? A question that would seem horribly irrelevant, at our banquets and grand dinners. He would be a most unwelcome guest who should propose such questions, especially if he had power to lay bare the processes by which it had been gathered, and reveal to us this and that widow, orphans here and there, desolate households, pining in want because this very money had been extorted from them on the false pretence that they were giving to God in giving to these religious persons. The Lord Jesus Christ had a most important lesson to teach his disciples, when he came with them to the house of this Pharisee. He knew that a time would come when they too would be looked up to as holy men, and when the idea would naturally come into the minds of many that it would be pleasing to God to give to them; and he wished to lay the foundations of his church in a strong abhorrence of the selfishness that grows so luxuriantly under this sort of disguise. Alas! how many thousands of ecclesiastics and so called 'ministers' there are at this moment in Christendom, to whom these terrible denunciations are as applicable as they were to the scribes and Pharisees. One would think that Christ were dead again, and his eyes which are as a flame of fire were no longer searching the hearts of those who are as graves that appear not, full of dead men's bones and all that is offensive. Nevertheless his eye is upon them, and his woe, woe, woe is gone forth against them.

Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. (XI. 46) This was addressed to the lawyers, the expounders of the law of God. They were by profession God's interpreters, making known his will to men. There are two classes of those who falsely teach the word of God: some please men by reducing their obligations to a minimum, and make a bid for their favor by saying, Take *thy bill and for eighty write fifty; others have* a zeal for the law but satisfy their consciences by intensifying it for others, thinking they serve it enough if they get it done by others, and that by their position of teachers they are lifted above the burdensome obligations. What an infinite contrast to this is formed in Christ's method: Take my yoke upon you and learn of me.

They indeed killed them and ye build their sepulchres. By building and ornamenting the sepulchres of holy men of old, they professed to have a great admiration for them and put in a claim for a portion of the reverence that was popularly yielded to them. But did they at all imitate those holy men in their devotion to truth, in their faithfulness, humility and self-denial? Were they treasuring in their hearts and diligently obeying the inspired words of these prophets? The testimony of Jesus is the spirit of prophecy: here was that very Messiah of whom all the prophets had spoken, and whose character they had striven in some faint degree to adumbrate; how were these lawyers disposed towards him? What a remarkable spectacle is here presented to us. These eminently religious men who were giving large sums of money toward the garnishing of the tombs of the prophets, were animated by the very spirit of those who had killed the prophets, and were doing their best to circumvent and destroy the Lord of the prophets, the Prince of Peace, the very Messiah for whose advent the Jews had been constituted a people. Have we any of these lawyers now? Men zealous for church ornamentation, building beautiful and costly edifices and giving them the name of Peter, Paul or John or other ancient saint, and then warring against the very truth preached by those holy men, by pomp and pageantry, priestcraft and idolatry? They profess to be Christ's true and reverent disciples, but they give a higher place to their imaginations than to Christ's words. Their Christ is not the Christ of the rationalists and they bitterly denounce the latter; but their Christ is not the Christ of the evangelists whose names they delight in and whose words they sing, but whose spirit they little cultivate. The Judaizing teachers against whom the apostles felt themselves compelled to take up such a position of antagonism, were men who professed to be devoted to the Lord Jesus, but all their energies were directed to one end,

the bringing in to the Church of a Jewish ceremonial. We have not the slightest difficulty in understanding by what arguments they favored the Judaizing of Christianity, for their descendents in our day are busily adducing them. How significant is Paul's address to the Galatians: "Now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labour in vain. Am I therefore become your enemy because I tell you the truth?"

Epitome of News.

Saturday, June 4, 1870.

—The Earl of Shaftesbury presided at the meeting of the Chr. Ver. Education Soc., in London, May 9.

"The Right Rev. the Bishop of London moved the adoption of the report. The society, with small means and without great pretensions, was doing a work which was real, great, and hopeful. The special object of the society was instruction in the vernacular language, and this was the language that appealed to the heart. He was happy to say that on the previous day in Whitehall they had set aside a bishop for Wales who was an eloquent speaker in Welsh, and he thought that we should have had a different story to tell of our sister island, Ireland, and a different sort of session of Parliament from that of last year, had it not been for the pernicious and mistaken policy of the Tudors, who forbade religious services in the language of the country."

Total income of the year £ 9,105, of which from school-books £2,638 and from grants-in-aid, £2,261.

—M. Lermina, who at a recent public meeting in Paris proposed a *plébiscitum* condemning Louis Napoleon to hard labour for life, has been sentenced to 10,000 fr. fine, two years' imprisonment, and deprivation of his civil rights for another two years.

—More than Rs. 30,000 worth of hay were burnt up last night, near the Elphinstone Bunder. The *public have to pay for this, not to the sufferers*, but to the rival hay-owners.

—Miss Carpenter writes that she now intends to devote herself to her own country.

—Fifteen Natives were condemned yesterday to fines and imprisonment for having been caught gambling on the public road.

—The *Pioneer*, on 'holy' Benares: "Drunkenness is, we believe, enormously on the increase. Opium is consumed in vast quantities, and certain bazaars, if visited at odd times, would read a rare homily on the opium revenue. The result, or rather the invariable concomitant, is indiscriminate betting and gambling, not confined to the few games of chance which ancient usage permits, but mingling as an indispensable flavour in every pastime and every employment among young and old, rich and poor. None of the dozen or more Hindoo games has any relish for the child unless he has his stake on it; no lawsuit commands any share of attention, unless its result is heavily betted on, and the court amlahs are parties to the wager. But more. Theft and robbery have risen to the dignity of commercial transactions—affairs of contract. There is, we understand, nothing more notorious than that many of the well-dressed Mahomedans who parade the streets, entertain whole herds of low-caste men for the express purpose of accomplishing petty thefts, and an occasional big job in the shape of a robbery or burglary. They allow a fair percentage of the gains to their minions at whose risk are the chances of detection, and whose names therefore *alone* appear on the original records. To the wanderer in the bazaar, however, perhaps the most melancholy spectacle of all is the great increase and prevalence of domestic infidelity. Prescription is doing its work in transforming what was once a life wrong with a recognized license, rendering purity and fidelity only secure where they are actually disavowed."

Monday, June 6.

—*Madras Times* on the Gunesh Soondery case: "The mother and brother of the young lady came into court, solemnly declaring that she was not fit to choose her own abode, and on that ground demanding the custody of her person. Yet years before that, they had not only permitted but encouraged or compelled her to transact the most solemn and important business that human beings can transact." The writer may, therefore, well ask: Are guardians who permit or encourage their young wards to marry not stopped by common sense from seeking afterwards to control their minor actions on the ground of their youth?

—*Bombay Gazette*:—"We understand that the liquidators of the Bombay Reclamation Company have sold the Company's property at Colaba to Messrs. David Sassoon and Co. for the sum of eight lakhs and one thousand rupees. The property is 80,000 square yards in extent, rather more than 30,000 being unreclaimed. When the reclamation is completed there can be no doubt the land will be most valuable. The only landed property that now remains in the possession of the great Back Bay Company is that at Undaree, Santa Cruz, and Bandora. Shares in the concern have been favourably influenced by the sale of the Colaba land."

—Reuter's China express:—The Mahomedan rebels in the north west provinces are gaining ground, having now advanced as far as the borders of Honan. Their progress creates much alarm among the Chinese officials. One report asserts that the Mahomedans are making towards Pekin. The Russian Government is reported to have undertaken the protection of the Mogul settlement at Urga.

Mr. Hart, the Inspector of Customs, has established a newspaper to advocate what has become known by the name of the Burlinghame policy.

—*Bombay Gazette*: "Government have sanctioned the removal of the statues of Lord Cornwallis and the Marquis of Wellesley, on either side of the Town Hall, to the Elphinstone Circle Garden, one to face the Town Hall, and the other the Church Gate Street."

—Fees are to be charged in the Government Law School.

—The son of Conductor Sweeting, aged 12, fell from a tree at Poorundhur and was killed.

—A 'find' of 321 pieces of copper and 102 thin plates of silver, forwarded from the Balaghat district, perplexed the Bombay Asiatic Society, who came to the conclusion that the things were not of ancient date. The *Pioneer* sagely suggests that they are 'the result of light fingers and a melting pot.' A case of interrupted alchemy.

—The *Bombay Catholic Examiner* wonders why the Queen of England when she moves through London meets with so little demonstration, and the Pope, moving among his faithful subjects should meet with so much. The *Bombay Gazette* thinks a reference to the French bayonets would be appropriate. Why does not the Pope submit the question of his temporal Government to a *plebiscitum*?

—American correspondent of the *Standard* on the calamity at Richmond: "The Capitol was constructed in the year 1800, under the direction of Mr. Thomas Jefferson, then President of the United States. The halls for the two assemblies were spacious and high-pitched. That on the north side occupied the entire length of the building and was assigned to the House of Delegates. The chamber which fell was used during the war by the Virginian Senate, and at other periods by the Confederate Senate. On this occasion it was crowded to its utmost capacity, but was able to accommodate only some 300 persons. Even these proved to be far too many. Suddenly as all present were talking, laughing, exchanging greetings—for the Court had not yet formally opened—there came a low, half-smothered report, near the centre of the room, which made every one start up in surprise or fear. In another moment came the cracking sound of the timbers; the floor right in the centre gave way, and with a crash sank down like a crater on the House of Delegates some 25 feet beneath, carrying in one ruin all upon it. The fallen mass dragged down a large gallery also filled with spectators, and then somehow the ceiling above came down with another fearful crash. When I think of it all, I can hardly realise that any escaped an awful and instant death; but a merciful Providence spared many who, though wounded or maimed, may yet be the stay of their otherwise helpless families, and of a community which needs their services and counsel. I must not omit to state that in the Hall of the Delegates the session had not begun, though a few members were present and added to the list of victims. The total number killed is fifty two. The wounded are nearly one hundred. It took from eleven o'clock a. m. until two p. m., with every appliance of ingenuity and enthusiasm in the work of humanity, to remove the victims."

A member of the Legislature, thus describes his fall:—"I heard a low, rumbling sound, and felt myself sinking rapidly. I was facing the gallery, and saw it falling towards me. Fortunately it did not reach me. I saw the men scrambling over each other in the gallery, and heard what seemed to be one unearthly yell of agony, which seemed sent up from one mouth. Then came the crash, and I sank into darkness. I found myself under a mass of rubbish, with a dead body over me, a wounded man under me, and another at my side. The poor fellow under me said:—'Oh me! but if I could only fear God always as I do now! How wicked I have been all my days, O God, forgive me! Spare me, and I will be a true follower of Jesus!' The man at my side said, 'Oh, death, where is thy sting! Oh, grave, where is thy victory?' I heard a number of cries all about me; some were speaking about their wives, others of their children, while others were begging for air. I believe many of the men died from suffocation; for, although but little hurt myself, I should have died from suffocation if I had not been removed when I was."

—Captain Anderson, 5th B. Cavalry lost his life at Peshawar by a fall sustained while playing hockey, dislocating his neck.

—*Times of India*; Berar: "It is calculated that when the line is completed which will join the main line of railway with the coal-fields, very fair coal can be laid down at any station between Nagpore and Nassick, at about the nominal cost of rupees ten per ton, or a third cheaper than English coal can be obtained in this country."

—The *Friend of India* sketches the career of Sir Henry Durand, C. B. Here is an extract: "Moulmein affairs raised a great storm in the Press and in Calcutta circles in 1846-47. We have carefully read every word on either side of the dispute, and have come to the conclusion that, except in decreeing an excessive fine in the case of the most scurrilous and unprincipled paper that India has ever seen, Captain Durand did his duty with the same wisdom and more than the courage which he showed at the Cabul gate of Ghuznee. At this distance of nearly a quarter of a century we must read these events in the light of that character which has borne a young Lieutenant through a long career, with his progress opposed at every step, till he has been saluted with the applause of all India including even his old enemies of the Bengal Civil Service. Very touching is it now to read the words of that noble band of American missionaries headed by Judson, all of whom save one have passed away, whose farewell address to the calumniated Commissioner thus closed: 'The effective but unostentatious methods you have constantly chosen to promote the cause of education and religion among the people, assure us of your sincere desire for their highest interests. . . . It is our sincere desire, and an object for which our prayers shall not be wanting, that our Heavenly Father may still direct you in a way in which your labours may be highly useful to mankind, as well as a source of increasing delight to yourself, and that you may finally receive the ultimate reward of those who continue faithful until death.'"

—The *Nitrodaya* has a long article on 'Faith and Reason, a few thoughts for our Reformers,' the writer of which shows his fitness for discussing the subject, by laying it down as an axiom that Faith is the enemy of Reason.

—The Archbishop of Dublin, at the Meeting of the Church Mission Society's Auxiliary, Dublin, said: "He believed that the complete organization, which so to speak, would be forced upon them by that great catastrohpe which had just happened to them would be advantageously felt in every branch of their work, not only at home but also in their work abroad. They should never interpret that proverb, 'Charity begins at home,' so as to feel that it should not also be extended to the end of the earth, (hear, hear). When he saw what had been done by other societies connected with other religious communities, and which reflected such honour upon them in their missionary work both at home and abroad—then he looked to the work of the London Society at Madagascar—when he saw what the Wesleyans had done in the dark places of the earth, he was able, though he saw that they could not join with them, to bid them 'God Speed' from his heart of hearts, (applause). He thought they should encourage the friends of this society to a holy jealousy (hear, hear). Certainly; there were not wealthier societies than this, which could, he thought, eventually do as much work as they could both at home and abroad, and therefore he did not feel in the slightest degree discouraged by the announcement of the deficit, (applause.)"

Tuesday, June 7.

—The Hubshee of Jinjeera, since a Political Agent was sent to reside there, has chosen to reside in Bombay. The *Bombay Gazette* says: "The

Seedee chiefs, misconceiving the facts, seem to have arrived at the conclusion that the Bombay Government desired to depose the Khan Sahib, and that they might anticipate, with impunity, what they erroneously deemed to be the policy of our Government. How they came to act as they have acted, may perhaps be one day explained. What they did was this. Led by Syud Hoossein, they suddenly seized the fort and capital of Jinjeera, deposed the Khan Sahib, and set up in his place his young son. The mother of this boy is the daughter of Syud Hoossein, named Fatima, a lady who died under suspicious circumstance last summer and into the causes of whose death, it may be remembered, Mr. Havelock and Mr. Robertson were sent to make an inquiry. Syud Hoossein has, therefore, seated his own grandson on the guddee."

Government are sending a force to reinstate the Nawab.

—A testimonial to M. de Lesseps is proposed.

—The *Indian Mirror* diligently gathers up and reproduces the various articles with which the English papers have greeted Baboo Chunder Sen. The following is from Reynold's Newspaper: "Baboo Sen can tell the story of English crime in India; if he reads, he will find that India only presented a repetition of what had been done on English soil. Confiscation, plunder, monarchy, constitution, and legislation have all told the same tale here; the only difference between us and the Hindoo, that we were plundered by and for the benefit of an aristocracy; they were subjected to the same fate for the benefit of a lower but equally unconscientious, class, to whom liberty was given to do as they pleased in India, provided they did not let England hear anything about it. In England religion was 'reformed,' in order that it might be used to sanctify, to praise, and to glorify the monarchs who desired to be their own popes, and also that they might gratify their own licentiousness. To India the theology was deported, in order that it might sanctify the wrong done there after all the fighting and confiscation were done."

—A man and a child were killed by lightning in a house at Egutpoora on Saturday. The child is said to have been in its mother's arm at the time.

—The Commissioner Central Provinces advocates a light railway from Raipore to Nagpore.

Wednesday, June 8.

—The Scottish Ed. Socy. are sending home for an additional teacher and his wife, to complete the staff of teachers in their High School which has had a remarkable success.

—*Pall Mall Gazette*: "We do not often find ourselves engaged on the same side with the little brotherhood of ultra-Protestants in the House of Commons, but we are forced to confess that the Home Secretary's answer to Mr. Charley on the subject of these lotteries which are a favourite resource with ecclesiastical people, especially Roman Catholics, for the purpose of raising charitable funds, was not satisfactory. The question was, in substance, lotteries being illegal, whether the promoters of these pious projects were or were not fit subjects for prosecution? And Mr. Charley strengthened his case by showing that the prize in these adventures were by no means always mere elegant trifles, or objects of art. They comprised 'hampers of the best wines, cases of best brandy, barrels of best sugar;' and, in one remarkable instance, a "pretty old cottage in Warwickshire, value £75, and giving a vote for the county! The statutes on the subject, 13 Wm. III. and 42 Geo. III., make all lotteries, not simply contraventions of police regulations, but 'public nuisances.' All are, of course, indictable as such. But the Home Office think they can draw a distinction, and abstain from taking steps to put down 'public nuisances' if committed for 'charitable objects,' and not for the purposes of of gambling. Is it not clear that the object is in each instanole twofold, 'charity' and 'gambling' or both? And does the 'charity' condone the 'gambling?'

—The following is going the round of the papers: "A curious specimen of biblical translation into Bengalee was mentioned by Dr. Underhill, on the authority of Mr. John Marshman, at a late meeting in Exeter Hall. Some clerical genius in translating 'To be carnally minded is death' employed words which signified 'To be butchers'-meat-minded.'

Butchers' meat is flesh we suppose, and *sarkos* the Greek word means flesh. Did the Bengallee word mean flesh in the hands of butchers? We doubt it?

—A singular society, numbering 100 members, has lately been formed at Paris. These, by a special clause in their will, ordain that their bodies are not to be buried, but that they shall be handed over to the lecture-room, to be dissected. They hope by this resolution to forward the progress of the science of anatomy, without which no profound study of the medical art is possible.

—An observer, at Mussoorce, who has a 3½ feet refracting telescope, writes to the *Pioneer* that the disc of the sun is just now in a very disturbed state:

"Large black spots, compared with which our globe is an insignificant speck, of various shapes and ever-changing appearance, diversify his glowing hemisphere. Some of these split up into several smaller *maculæ*, or even vanish beneath the eye of the observer. Bright wavy *faculæ* start into view with the rapidity of thought, and soon disappear, only to be followed by others of a similar kind and equally evanescent. Lambent tongues of flame, of varied hues, shoot out with prodigious velocity, and to enormous distances, in every direction, from the sun's limbs. In fine, the entire visible surface is in a state of the wildest commotion, and lashed into furious tempestuous billows to a degree which stuns the imagination. Whilst closely observing these striking phenomena yesterday from 5 to 6 p.m. I counted ten large and about *thirty small maculæ* at one time on various parts of the solar hemisphere."

Thursday, June 9.

—The 110th asteroid was discovered in April.

—*Indian Public Opinion* begins an article on Lieut. Col. W. McNeile, C. S. I. in these words: "A passing appreciation of the solemn ascription of the Psalmist, 'that in the midst of life we are in death.'"

The subscribers to the paper might present the editor with a copy of the Psalms.

—The French settlement in the Red Sea is waking rapid progress. A strong fort is in course of construction. The garrison will follow.

—There was a terrific storm at Aden on the 27th ult. The *Times of India* correspondent says: "At four o'clock a. m. the storm was at its height, and general fear pervaded the population. So violent were the gusts of wind, and such the violence of the rain, that about five hundred native houses were completely levelled, and building scaffoldings of those under construction were hurried away like chaff, while both large and small, *pucka* and *cutcha* houses were flooded. At least ten lives have been lost either by lightning or by the fall of houses, and a large number of cattle have been drowned or killed; while the destruction of property has been immense. Several inmates in the European barracks were struck by lightning; one or two soldiers were affected as if by paralysis, but none were very seriously injured. Several bayonets were struck by the lightning, and melted. The total quantity of rain-fall in six hours was estimated at 7½ inches. The tanks were all full, but almost all have suffered more or less owing to the enormous pressure of the water."

—The Bengallee residents of Lucknow have resolved, at a public meeting, to allow no more missionary ladies in their zenanas.

Friday, June 10.

—The Secretary of the Church Missionary Society, Bombay, warns the public against fraudulent subscription books circulated in the name of the Society by imposters.

—Dr. Bhau Daji has received the thanks of Government for the great pains and trouble taken in the matter of contributions to the Workmen's International Exhibition, to be held in England in July.

—Deaths last week, 283.

—*Guzarat Mitra*: "Judoonathji Brijrattanji Maharaj, of the well known Libel Case, has been trying with all his might and main, since the last few days, to procure Mr. Kursondas Madhewdas' readmission into his caste. We hear that Judoonathji Maharaj had an interview with Mr. Kursondas at Unclesur, but what the result of it was, we do not know. What makes Judoonathji change his sides now and then is a mystery which no moral is known to know."

—*Pioneer*; London, May 13: "Mr. Bright, as I mentioned some time since, remains much worse than the papers at first suggested he was, and it appears possible—I regret to say even probable—that he may not be able to take any active part in politics again. His sisters have been staying with him, but this is the only society permitted him, and the appointment of a successor at the Board of Trade, in the person of Mr. Mundella, the member for Sheffield, and a Nottingham lace-manufacturer, is seriously spoken of. Mr. Mundella is a self-made man, of very considerable practical ability, (it is said that he commenced life as an Italian image boy,) who possesses large manufactories in Nottingham, Switzerland and Saxony, as proofs of his capaciety in business and brains."

—*Overland Mail*.—The Queen left Windsor last evening for Balmoral.—The King of the Belgians is in London.—The House of Lords rejected the Deceased Wife's Sister Bill on the second reading by a majority of four.—The French Chamber received with great enthusiasm a report of the vote of the nation approving the Plébiscite.—The Press prosecutions at Paris have been revived.—There were about 600 arrests in Paris on the occasion of the Plébiscite vote.—The formal announcement of the result of the Plébiscite will take place to-morow, May, 21, with great ceremony.—Marshal Espartero has refused to accept the Spanish Throne, and it is contemplated to confer Royal functions on the Regent.—Another rumour is that the King of Portugal is now open to entertain the offer of the Crown of Spain which he rejected before.—Among the deaths recorded this week are:—Lady Auckland; the Dean of Rochester; Col. T. Brooke, late of Grenadier Guards; Col. E. Tomkinson, late 8th Hussars; Major H. A. Graham, late 105th Regt.; Major R. M. Westmacott, late 4th Regt.; Lieut. E. Marshall, Royal Horse Art.; Rev. A. B. Spry, late senior chaplain, Bengal; Mr. J. Henderson, late Bombay Civil Service; and Mr. J. Townsend, late of P. & O. Co.'s Service.—The publication of the official correspondence on the *Oneida* and the *Bombay* collision has in no respect justified Captain Eyre in the eyes of his countrymen. Though the Board of Trade endorse the opinion of the Naval Court at Yokohama, that the Peninsular and Oriental Company's captain was not to blame for the collison, they only echo the universal opinion in condemning his want of common care and consideration in proceeding on his voyage.

Mr. Buxton, M. P., has given notice of the following motion for June 14:—"That, in the opinion of this House, the time having come when the authorised version of the Scriptures ought to be revised, it is desirable that this work should be placed in the hands of a Royal Commission, instead of being left to a committee of Convocation."—The discussion of the Primacy and Infallibility of the Pope commenced in the general congregation of the Council on May 14. Great confidence and enthusiasm prevail among the Ultramontane party, and it is believed that the dicussion will terminate within a month Many Fathers sitting in the centre of the Council asked for leave of absence. About a hundred Fathers have inscribed their names to oppose more or less radically the proposed dogmatic definition.

Lisbon, May 19, Evening.—This morning, at one o'clock, Marshal Saldanha made a *pronunciamiento* with six battalions, and proceeded to the Royal Place, where he was opposed by the Guards. An encounter ensued and seven soldiers were killed and thirty wounded. Marshal Saldanha took possession of the Fort St. Georges. At four o'clock Marshal Saldanha entered the Royal Palace, and had a long interview with the King, who summoned the Prime Minister, the Marquis de Lovlé, to his presence. The latter at once tendered his resignation, which was accepted. Marshal Saldanha has now been entrusted with the formation of a new Cabinet in which he himself will hold the post of Minister of War. The City of Oporto and other towns made common cause with the movement, which, however, was of a purely military character. The people remained perfectly tranquil. A dissolution of the Chamber is considered probable.

Daily Review, May 12: "The United Presbyterian Synod yesterday discussed the union question at great length. In the end a motion put by Mr. MacEwen, Glasgow, was carried, to the effect that the Church being now in possession of all available information on the subject, the Presbyteries should now be asked to consider and determine whether the amount of ascertained agreement between the Churches is such as to warrant union on the basis of the common standards. The members were almost unanimously in favour of this motion—only fifteen or twenty voting against it."

THE GHETTO.

To the traveller in Rome there are few more sadly interesting spots than that squalid, fever-stricken quarter of the town, lying along the banks of the Tiber, known by the name of the Ghetto, From the day when Titus carried his captives from Jerusalem to Rome, up to the present time, it has been the stern home of the Roman Jews. Surrounded and guarded in early ages by the imperial forces, like prisoners of war, and in modern times the victims of the bitter tyranny of a persecuting priesthood, its inhabitants wear in their faces a sadness

and despondency, and their whole aspect gives them an appearance of a degeneracy, moral, spiritual and physical, such as I have never witnessed in any of the other exiles of the Hebrew race, not even in those in the El-Millah of Tangiers or the Talmudical city of Safet. And this degradation is not to be wondered at when we consider the social condition of the 5,000 Jews at Rome. They are bound to live in the Ghetto; they are excluded from employment under Government, from the cultivation of arts and sciences, and from the universities. They are almost entirely engaged in commerce, but yet this branch of industry must be carried on *only* in the Ghetto, except on Wednesdays, when they are allowed to expose their wares in the Piazza Navona. They have to pay an annual sum to the Pope for the maintenance of the Church that persecutes them, and for the converts that forsake Judaism. From some of their former disgraceful hardships, however, they are now exempt. They are no longer compelled to hear sermons, to pay the expenses of the Carneval horse races; to beg premission to remain another year in Rome, and further their petition by a tribute. Nor is their quarter any longer shut up at night, for in 1848 the gates of the Ghetto were removed. And for these concessions the Jews have to thank the present Pope, Pio Nono, who is himself the great grandson of one Mastai, a converted Jew, who married into the Ferretti family, though his Holiness, of course, denies the fact. But yet their condition is miserable in the extreme, and some of them told me more than once that the only hope that sustained them was, "We shall have Jerusalem again." As I walked along the tortuous streets of the Ghetto, and saw its dirty but quaint looking houses, its curious shops, the odd signs on the doorposts, the absence of everything like cleanliness or modern improvements, and above all the faces and dress of, its Abrahamic residents, I felt that the Jewish quarter in Rome was as great an anachronism, when compared with any other part of that city, as Rome herself, in comparison with the other capitals of the world. There was not a single thing to remind me that I was in the heart of the Roman capital. Within a stone's throw from the Piazza di Venezial I was in another town altogether, and a town which it would be difficnlt for me to say, that I had ever seen its like before. It was neither Italian nor Eastern, but such an *incongruous blending of the two that the union seemed to nullify all* the distinctive properities of each, and make it a mixture of every shade of architecture and of every freak of art. Here was an erection that might have been an ancient Roman palace, but Mosaic ingenuity had, according to the requirements of the moment, built in it, upon it, and around it, so that the architect himself would be puzzled to know what was his original structure. There on the opposite side of the ill-paved road was a long line of low-roofed, dilapidated houses, apparently built when Romulus founded Rome, so innocent were they of all modern ideas of architecture, their basement floors turned into *bric-a-brac* shops, from whose windows peeped Jews and Jewesses, their complexions and general appearance completely in harmony with the dirt around them. Along the narrow streets that led one on some hundreds of yards, and then ended nowhere, as if ashamed of continuing their filthy footpaths any longer, were ranged stalls full of old garments, old books, fried fish, old iron, damaged melons, any number of old boots, tinsel ornaments, in fact something of everything, whether articles to eat, drink, or avoid (especially the latter, from the look of many of them), or raiment to put on, or anything valuable or worthless, ancient or modern, new or dilapidated, that the wants of man could suggest or require. But only the *worthless* articles were exposed to the public gaze, for in the Ghetto it is not considered prudent to put your precious stock on your stall or in your shop window. What a depth of meaning lies under that word prudent! If you want to buy rare jewels, quaint antiquities, furniture of every description, splendid mirrors, gold-embroidered luxuries of Constantinople, Tunis, and Morocco sabres, pistols, &c, you must enter one of the mean, squalid-looking shops that jut out on to the pavement, and heedless of the poverty of the stock-in-trade in the window, prefer your request. The elderly gentleman with his white beard, his black skullcap, and horn-rimmed spectacles, will greet you with a low obsequious bow, for he recognises you at once to be a *Signor Inglese*, in other words a man of money. Do you want to buy or sell? It is all the same to him; but whether you buy or sell that elderly gentleman will get the better of you. The grovelling superstition of a creed around him which he unfortunately regards as the one type of Christianity, the deadness of his own religion, the misery he has had to endure, make the Roman Jew susceptible alone to one influence,—the love of gain. Had Shakespeare drawn his character of Shylock from any of the inhabitants of the Ghetto, he would have rightly represented a class, instead of having libelled a nation.—*Record.*

TELEGRAPHIC NEWS.

London, June 2nd.—Special precautions are being taken for the protection of the Woolwich Powder Magazines against Fenian attempts. Police boats are cruising the Thames.—The death of Consul Cameron is reported at Geneva.

7th.—The "Times" of to-day demonstrates the ultimate success of the Chesney scheme, and says that the Euphrates railway question regarding a direct route to India must shortly become a matter of high importance.

8th.—An order of Council has been published throwing the entire Civil Service except the Foreign Office open to competitive examination.—An earthquake has occurred at Oogacla (s. Oaxaca) in Mexico; 100 people were killed.—The ship *Dacia*, with 1,000 miles of the West Indian Cable on board, has been totally lost near Bermuda.

9th.—It is reported that the West India and Panama telegraph steamer *Dacia* has been wrecked on a reef off Bermuda, and that the Commander, Sir Charles Bright, 60 of the crew, and 1,000 miles of cable, have been lost.

New York, June 7th.—A band of one hundred Fenians have appeared at Saint Mary's canal, but seeing the intention of the Canadian and American troops to prevent their landing the project was abandoned.

Florence, June 8th.—Isolated Republican attempts still continue in Italy, but the bands disperse on the approach of the troops.

Madrid 4th.—The English captives have been released and have arrived at Gibraltar in good health.—Espartero has declined to accept the Spanish Crown.

6th.—The reported release of the Englishmen recently captured by brigands at Gibraltar is untrue. Mr. Borell alone was to return to Gibraltar for a ransom of £6,000.

Paris, June 4th.—It is reported that the Cabinet are preparing a new Electoral Law.—Advices from Rome state that the Œcumenical Council has terminated the discussion regarding the Pope's infallibility. A proclamation on the definition of the doctrine of Infallibility will be read on the 19th June, St. Peter's day.

Constantinople, 6th.—A great fire occurred at Pera yesterday. The British Embassy, and American and Portuguese Consulates, and thousands of shops and houses were completely destroyed, and several people were killed and wounded. The loss incurred is incalculable.

8th.—The loss by the late fire is estimated at five millions sterling. Many people were killed, and 250 bodies have already been found.

Falmouth, June 9th.—The Gibraltar Cable was successfully completed yesterday, and is now in excellent working order.

Miscellany.

—*Athenæum*; Royal Academy Exhibition: Mr. Marks is at his best with his pathetic and humorous *St. Francis preaches to the Birds* (409). The story is well known, and was often painted in the fourteenth century, note-worthily in the Church of the Saint at Assisi. The Saint saw the creatures gathered at a place near Bevagna, and, running hastily, saluted them as if they were his fellows in reason, and, while they bent their heads in attentive expectation he admonished them on their duty to God, so that the creatures were deeply moved and listened reverentially. In the picture, small birds are perched on the branches of a leafless willow, and gathered about the saint, —the bigger at the foot of the tree, on the swards: among these are the stork, crane, pelican, and other outlandish animals, with the duck, drake, &c. of homelier breeds, waders with long legs for running on the sea-sand; rock birds, that are almost legless, squat self-righteously, if one may say so, on the grass, as before on their perches; here is a bittern, in his speckled brown suit; there the dandy 'cobbler's-awl birds,' neatly clad in black and white. As the 'fashionable world' is apt to come late to church, so the arosets come late to lecture, and ruffle their ways to their places with self-consciousness which is worthy of 'the central aisle'; here the carnal-minded king-fisher, a flash of blue fire, flies to its prey; there the swallow, heedless of service, swoops and swerves on the wing, between the preacher and his audience; gregarious geese come in a long line through the air, two and two, like a boarding-school on a church path. The expressions of the creatures are as admirably depicted as their actions, so that the characterization of the picture is as rich as it is humorous. Nor has the graver element of his subject been neglected by the witty painter: one bird is shown to take, not without questioning, but still with simple faith, a dictum of St. Francis; some are lazy; others obtuse and 'fat-headed fellows'; many silently imbibe. The designing of the Saint's figure and expression is the finest part of the picture,—at once sorrowful and genial, impressive and hearty, grave and *suave*, earnest and cheerful; in it one sees the converse to the spirit which supplied so much that was humorous and satirical to the pictured birds. The saint's companion stands behind, and, with palms crossed on his breast, is absorbed in devout attention. The landscape, which looks a little cold and hard at first sight, is expansive, and renders the atmosphere with extreme felicity.

"The most important of Mr. E. M. Ward's contributions is that in which, with respect to vigour of design and power in painting, he returns to his most fortunate practice. The subject is *The Trial of Baxter, of 'The Saint's Everlasting Rest,' by Judge Jeffreys* (203), This happened in Westminster Hall on the same day that Titus Oates was pilloried. The ruffian bullied the prisoner, rejected his witnesses, insulted his counsel, and triumphed in a savage sentence. There he sits, with ermine and scarlet, tossing in his passion; he threatens the helpless minister with a fierce fore-finger, and red in the face, with starting eyes and blatant lips, roars out his hate. Near him are his less bitter colleagues, amazed at the tempest. Sir Henry Ashton, a friend of Baxter's, resenting the fury of Jeffreys, staring with wrath and disgust, faces him. The accused stands meekly bowing to the storm, and is not the most happliy designed figure of the composition. Without being commonplace, he looks a little too meek and like one who was determined to be made a martyr; Baxter was not that. The figure of Sir H. Ashton is expressive, but rather trite in conception and not very interesting. Thoroughly in Mr. Wards's proper mood is the group (have we not seen the like before?) of a bewigged beau, who shows to a patched and bedizened dame a caricature which, with the name of 'The Precious Pair,' Baxter and Oates, insults the worthy and satirizes the unworthy. The latter is seen through an opening standing in the pillory in Palace Yard. In a sort of court-box, such as those days permitted in halls of justice, sits a painted lady with a gentleman who is dressed in cloth of gold. The officers of the Court are at their tables below the bench; their heads are among the best Mr. Ward has ever produced, whether in respect to character or painting. The figure of Jeffreys shows the aptest and most powerful conception of such a character which we have seen for a long time.

—The *Student in Scientific Opinion*: "A paper by M. P. J. Van Beneden was recently read before the Belgian Academy, on what he termed the *commensalisme*, commensiolity, or literally, *commontabeisme* of animals, describing the habits of creatures who may be said to board together, but whose association is distinct from that of victim and parasite.

"Every fish, he says, is a living and moving territory, on which a fauna is developed possessing special interest. When a small animal claims to profit by the fins of one larger than itself, accompanies it in its chase, and picks up spoils which the larger one disdains or abandons, we see none of the motives which characterize parasitism. Even when one resides upon the other, it frequently does not deserve the term which is applied to it. It is not rare to find loyal companions by the side of generous hosts, rendering service in return for the hospitality they receive. The parasite makes it his business to live at the expense of another; the associate is simply a table companion. When a whale is covered with barnacles, who can say that these cirripeds are parasites? They merely ask of their colossal companion a lodging-place, and they are not more dependent upon him than coach travellers or railway passengers: they feed themselves on their journey. Leeches behave quite differently; temporarily attached to the skin of their host, they suck his blood, and drop off after

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their meal, that they may conveniently digest it. They are not deemed parasites, because they leave their host during the intervals between their meals; but this is an erroneous opinion; for they are true parasites, as the barnacles are true companions.

"Let us consider, first, free fellow-boarders. We find free fellow-boarders in different classes of the animal kingdom. Sometimes they sit on the back of a neighbour; sometimes they go in at his mouth, and follow the route of his food; and sometimes they take refuge under his cloak. An interesting instance belonging to this first category is afforded by the graceful fish, the donzella, which makes its abode in the body of a holothuria.* The donzella is elongated like an eel, and so compressed that it has been compared to a sword. It is found in different seas with precisely the same habits. The fish lodges in the digestive cavity of its companion, and, without regard for the hospitality it receives, takes its share of everything that enters. It makes use of a generous acquaintance, who can collect food better than itself. The holothuriæ, or sea-cucumbers, are excellent fishers, and we often find in them, side by side with the donzella, who are probably gluttons, prawns and pea-crabs, who come for their part of the spoil. My friend C. Semper has seen sea-cucumbers in the Philippines who were not bad imitations of an hotel furnished with a *table d'hôte*.

"In the Indian seas a fish is found known as *Oxibeles lombricoides*, modestly lodged under a star-fish (*Asterias discoides*), and taking advantage of its fishing powers. In Brazil, a siluroid, of the genus platystoma, a clever fisherman, thanks to his numerous lines, lodges very small fish, which were for a long time supposed to be its young. It was thought the female kept her young in her mouth, as the marsupials keep their infants in a pouch; but it is now known that they are adults and completely developed, but instead of living by their own labours, they prefer to lodge in the mouth of a good-natured neighbour, and take tithe of the food that comes in. This little fish has received the name of *stegophilus insidius*. We see that in the animal kingdom it is not always the big which make use of the little.

"Dr. Bleeker, an able naturalist who has rendered good service to science, makes us acquainted with an association of a still more remarkable character—that of a crustacean who makes use of a fish,—the black *stromatée* of the Indian seas lodges in its mouth *cymothoa*, who, if not well adapted for catching his prey in a free state, is perfectly organized for swallowing what comes to him in this position. In the China sea Dr. Collingwood found an anemone not less than two feet in diameter, in whose interior lively little fish resided, the name of which he did not know; and, without quitting our shores, we may observe an elegant jelly-fish (*chrysaora isocela* ?) sheltering many young scad (*caranx trachurus*), which surprise us by swimming out from the body of their host."

—Since 1835 the number of lunatics in France has increased from 4·96 per cent. of the population to 24·28 per cent., about fivefold. M. Lanier, Inspector General of Lunatics, is of opinion that a considerable proportion of this increase is due to the abuse of spirituous liquors.

—Professor Huxley, in Macmillan for May, uses the following language: "I protest that if some great Power would agree to make me always think what is true, and do what is right, on condition of being turned into a sort of clock and wound up every morning before I get out of bed, I should instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong, I am ready to part with on the cheapest terms to any one who will take it of me."

The *Spectator* has upon this an article from which we quote as follows "An automatic arrangement for indicating the truth, and for ensuring right action, like that which discharges the blood into the arteries, and oxygenates it in the lungs, or for expelling error, like that which expels an irritating substance from the air vessels in a sneeze, would be precisely as dismal a substitute for the moral and intellectual loyalty to truth and right, and hostility to error and wrong, as a blind attraction like that of the iron filing for the magnet would be for human love, or the uniform diffusion of different tastes amongst each other, like that of different gases separated only by porous membranes, would be for that diversity of gifts in human society which takes all its beneficent effect from a unity of spirit. The truth is, as Professor Huxley knows as well as we do, that to keep your freedom to do right, while parting with your freedom to do wrong, is not keeping any freedom at all. Indeed, his own metaphor, proves it, for the object, of course, of all clockwork is to take away from the clock all freedom, whether of going right or wrong, and to make its going right as nearly as possible as much a matter of absolute necessity as its going at all. Such a discernment of the truth and such an immunity from wrong-doing as could be gained by winding me up every morning before I get out of bed, would be worth just as much as the sense of involuntary power might be to a conscious locomotive, endowed with the capacity to know that as long as the stoker attended to the fire, and the boiler remained in good order, it would generate so much momentum every hour. Professor Huxley appears, if we interpret his view rightly, to think that Mr. Pecksniff's highly developed self-consciousness of the organic perfection of his own digestive system was of the highest type of intellectual life. 'I do not know how it may be with others, but it is a great satisfaction to me to know, when regaling on my humble fare, that I am putting in motion the most beautiful machinery with which we have any acquaintance. I really feel at such times as if I was doing a public service. When I have wound myself up, if I may employ such a term,' said Mr. Pecksniff, with exquisite tenderness, 'and know that I am Going, I feel that in the lesson afforded by the works within me, I am a Benefactor to my kind.' As far as we understand Professor Huxley, he would apply precisely this language to a consciousness that he was wound up to strike correct answers to scientific questions, and that he was 'Going' in the sense of manufacturing pleasures for the rest of his race. Now we need hardly say that in our belief if once you could strike the real freedom out of Professor Huxley,—that power of evading a self-sacrifice for the cause of truth which alone makes his suffering for it a self-sacrifice,—that power of declining a great effort for his fellow-creatures which alone makes his generous self-forgetfulness true philanthropy,—he would cease to exercise that fascination over us which he at present does. Professor Huxley as a thinking machine, even if he could strike the answer to ten thousand questions on which now he can only exhort us to suspend our judgments, if he could sweep away from the lives of his fellow-citizens a thousand evils which he can now only help them to bear, would be, we think, we may venture to say, comparatively a social and moral failure.

* * * "Just as those insects which take their colouring and their veining from the leaves among which they live are most successful in avoiding the birds which prey upon them, so, it may be argued, those minds which take their whole philosophy most literally from the lessons of external nature, which identify themselves most closely with the laws which govern external nature, will best escape the shocks of collision with physical law, and the general mishaps to which moral idealists are liable. Imbue yourselves utterly with the principles of the laws which govern your physical life, and you will slide smoothly along with them longer, and succumb to them later, than those who have, comparatively at least, neglected that study for the study of spiritual principles which, however noble, do not so vitally affect the physical prosperity and happiness of man. As Napoleon III. hopes to avert collision with France by 'imbuing hismself' with the ideas of the people, so modern philosophy hopes to avert collision with nature. We confess that Professor Huxley's anxiety to show that materialism and idealism come to the same thing in the end,—materialism being the *teaching* side of the double shield,—and his heroism in volunteering at any time to become a machine on condition that the machine should both think and act rightly, though mechanically,—though how a mechanical action could be *right* we cannot even conceive,—seem to us very like an open assertion that there is in all probability no such thing as truth which is not of physical origin and deeply-rooted in physical facts. That such an assumption will carry many great advantages in the conflict for physical existence we can easily see; indeed, if there be even a possibility of practical divergence between the drift of intellectual and physical truths, or of spiritual and physical truths,—as there is,—the too exclusive study of the latter may well benefit the race physically, even while injuring it intellectually or spiritually; and this is what we fear from the tendency of philosophy like Professor Huxley's, however much it may be rectified by the effect of his own example in practical life. A great thinker who expresses his eagerness to close with the offer to become a correct thinking and acting machine, and to part with all his freedom to act or think wrongly,—in other words, of course, with all *freedom* to act or think rightly as well as wrongly,—seems to us to have wholly lost the distinction between what is highest or best, and what will survive the longest, and to have pushed his Darwinianism so far into the mind as to accept the ultimate identity of laws of growth with standards of right. In one sense, too, the wiser, the nobler, and fresher is the mind which has accepted this fundamental falsehood, the greater the calamity to the intellect of the people over whom it has justly obtained so great an influence."

* I In a note, M. Van Beneden says naturalists have long known these fishes as Fierasfers. They are allied to (*voisins*) Ophidium, eel-pout or barbolt, and sand-eel—fishes which are very dissimilar. It is the sand-eel particularly the donzella is said to be like.—ED.

PASSENGERS SAILED.

Per *Afrique*, 6*th*:

For Marseilles.—Captain Reinecker, Mr. J.C. Hall, Mr. and Mrs. J. Flynn and four children, Mrs. Flynn, sen., Dr. C. Wilson, Mr. R. H. Rothenberg, Mr. and Mrs. E. Doering, Mr. J. Brown, Mr. Druitt Halpin, Mr. Si Ali Boo Talib, Mr. H. Wynford Barrow, Mr. J. Saunders, Captain J. B. Smith, Mr. and Mrs. P. Michea and two children, and Mr. J. Moore.

For Alexandria.—Dr. J. Ellis, and Mr. F. Gerlach.

For Suez.—Mr. Toothill, and 53 deck passengers.

Per *Golconda*, 8*th*:

For Southampton.—Mr. Joseph Massey, Mr. T. Drew, Rajah of Jodhpore and sister, Mr. Colville, Mr. E. Furlong, Mr. J. F. Evans, Mr. and Mrs. Heron, Mr. T. Jennings, Lieutenant Keith and Mr. P. Bazonjee.

For Marseilles.—Mr. George Nicoll, Major E. G. and Mrs. Clark, and Captain H. M. Fullerton.

For Suez.—Mr. Hearn, Lieutenant-Colonel Maude, Mr. G. A. Kittredge, Mr. D. W. Trimmell, Mr. Lloyd, Mr. P. A. R. Oldfield, Dr. and Mrs. Menzies and infant, Mr. Schroeder, Mr. J. C. Bauer and infant, Mr. Pollock, Mr. H. J. Tiffin, and Mr. Atkinson.

DOMESTIC OCCURRENCES.

MARRIAGES.

PENDLEBURY—COLLETT—June 2nd, at Breach Candy Road, by the Rev. D. C. Boyd, Wm. Pendlebury, Esq., of Manchester, to Caroline Dido, third daughter of A. B. Collett, Esq.

DEATHS.

MORRISON—May 25th, on board the P. & O. Steamer *Sumatra*, off Aden, J. G. D. Morrison, aged 26 years.

CANNON—June 3rd, at "Bleak House," Falkland Road, Edwin Dennis Cannon, aged 22 years.

TYNDALL—May 31st, at London, Joseph Gray Tyndall, Esq. late of Bombay and Kurrachee.

BARRON—June 4th, at Mazagon, John Henry D'Urban, the only son of Mr. and Mrs. John Barron, aged 2 years.

CLOGSTOUN—April 21st, at Freshwater, Isle of Wight, of heart disease, Mary Julia, widow of the late Major H. M. Clogstoun, V. C., Madras Staff Corps, and Commandant 1st Cavalry Hyderabad Contingent, and second daughter of Colonel Colin Mackenzie, C. B., Madras Staff Corps.

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